1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

224 was indeed a formidable cat. Her paws, not big but very powerful, were armed with claws as long as a man's finger, which doubtless had ripped the jugular vein of many a gazelle and antelope and broken the back of many a goat.

Ralib plunged his long knife into the panther's body, then drew it across the throat and ankles, severed the head and paws and flung them at my feet as souvenirs. Then he ripped open the belly and chest and tore out
• [825] the heart. Like a savage-bred animal, he bit into the bloody tissue and sucked his mouth full of the panther's life-fluid. He believed that this potent draught would add to his own boldness and strength.

In the course of our progress Ralib discovered imprints of the big feet—the two pairs of toes—of an "Earless One," as the Bedouins call the ostrich. We followed the well-marked track until we could make out the bird with our field-glasses, far away. It was feeding. Cautiously we beat up, taking three hours to cover a couple of miles or so; then waited while the ostrich took a sandbath. Presently a second ostrich, not visible to us before, rose from the ground nearby and joined the bather—clear indication that they were brooding birds and that their nest must be quite close.

During the heat of noon the birds rested, then resumed feeding till evening. Several times they disappeared from sight, but Ralib was certain from experience that their nest was not far from the spot where the second ostrich had first shown itself; and, sure enough, before sunset the pair returned and bedded down near the place where we had first observed them.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

"They bring good luck," he replied dreamily.

He then transferred his caresses to a bedraggled ostrich plume, stuck in the radiator cap.

"And this feather duster, what is that for?" I asked.

"This feather stands for strength, speed and endurance such as Allah has given to the male ostrich," Ibrahim replied impressively.

Now I knew!

Ibrahim twinkled at me with his one eye and with an air of superiority took the trouble in hand. Coolly he announced that the springs of the car had given away, and, still worse, that the front axle was broken.

"Then the 'wild ostrich' cannot run any more," I said sarcastically.

Ibrahim now lost his lamblike patience. He darted a look of scorn at me and angrily chased the volunteer experts away from his car with some highly original curses. The sleeping volcano had suddenly burst into activity. He replaced every screw, nut, spark-plug and wire which his "assistants" had pulled out. Then, with the boards of a box and strips of a gasoline can, he made a "splint" for the broken axle. For this job he needed also wire or rope, of which unfortunately we had only a few odd bits. Ali's shirt and my two (the only shirts amongst the seven travellers) had to serve as bandages for the broken limb of the "wild ostrich." As substitutes for the springs, Ibrahim cleverly fitted several padded boards over the rear axle. The result looked marvellous—but would it hold out?

We discarded all superfluous luggage, and even ate the two chickens.

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

224 of the hunting trophies; and several injured greyhounds into the bargain.

●825 554 Noticing on Amir Fuaz's *aba* droppings of his falcon, I attempted to brush it off, but the young Prince stopped me and said proudly: "No—no, Aziz! The excrement of the noble falcons stamps us with the hallmark of noble birth."

224 181 His words explained better than any conception of mine the true inwardness of these hunts; they are considered noble and honourable. The nobility of the desert (its "large-eyedness" as the Bedouins call it) must be experienced and tested; but noble and large-eyed as the Bedouins are, so are also their horses, camels, greyhounds, and falcons, and no less the Bedouin's prey—gazelles, antelopes, and ostriches.

But the ignoble man or beast the wandering Arab despises. He holds them beyond the pale, beyond the law of the desert . . .

> ". . . die that they might have new life;
> For only what is weakling dies,
> That what is strong may live."

539* 789 804 Verse 3. *Ḥafna* is as much as the hand with the palm turned upwards and with bent fingers can hold, or a large handful. 4. *Kamša* is as much as can be held between the palm and the fingers of the hand turned downwards, or a small handful.

Erčebûni-l-ḥâši
w-eb'adû bikmâši
dem' 'ajni nawwâši
'ala-lli fâraḳûni.

Seat me upon a weak young camel,
And take away him who would hold me;
The tears of my eyes are exhausted
Weeping for him from whom they have parted me.

539v 789 *Ḥâši* is a camel not yet three years old; an older she-camel is called *ǧill*. The young camel suffers from lack of pasture and water, the girl from sorrow for her lost sweetheart, and both will perish if no one cares for them.

Erčebûni-l-ḥamra'	Seat me upon a bay mare,
w-eṭ'emûni tamra	Feed me with one date.
allâh jeṭûl 'omrah	Oh may Allâh prolong his life,
jowm hom ḥallaṣûni.	For they have liberated me.

They (her relatives) saved her from death by bringing back her lover, who did not perish of thirst in the raid.

Jâ ḏîb jâ ṭâred al-hejf
oṭrod habûb aš-šemâli
'ajjant 'alja' w-abu zejd
ahl al-ḳṣûr al-'awâli.

O wolf! O thou who strugglest with the hot south wind!
Drive away the cold breeze of the north wind.
Thou hast surely seen 'Alja and Abu Zejd,
Who used to dwell in manors high.

789 132 825 The wolf is not injured by the various winds and thus reaches an age so great that he could tell much concerning the occupants of the demolished manors which he has seen. *Al-hejf* is the hot dry wind blowing in summer from the south-east, causing much suffering, especially to children and women. *Aš-šemâli* is the icy north wind, which destroys plants as well as animals and human beings. If it blows for some time, the grass freezes and both animals and men fall sick. There are

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

no rains after the *hejf.* in summer nor after the *šemâli* in winter. The wolf struggles, *ṭâred*, with the south wind and overcomes and drives away the north wind. Abu Zejd and his sweetheart 'Alja are the heroes of stories that are told among

FIG. 1—*Umm al-ṛejṭ*, mother of rain.

the settlers. They are supposed to have owned the towns now lying in ruins and to have lived in manors, the crumbling walls of which rise high above the horizon on the borders of the desert.

In every tent a gift of some kind is handed to the girls accompanying the *umm al-ṛejṭ*. Having visited all the tents in the camp, they go with their *umm al-ṛejṭ* to a small tent pitched at some distance, where they divide and eat whatever has been given them, remove the gown from the cross, and in the evening return to their tents.

PERIODS OF ABUNDANCE AND WANT

An abundant *wasm* rain, especially the rain of *aṯ-ṯrûwi* (of the Pleiades) assures to the Bedouins, as we have already said, a rich pasture of annual plants or grasses, *'eśeb*, and thus abundance, commonly called *rubi'*. In the inner desert

CHAPTER II

ANIMALS

CARNIVOROUS ANIMALS

136 Various animals live on the pastures visited by the Rwala. The *fahad*, panther, is found particularly on the uplands to the northeast of the depression on Sirḥân as well as in the environs of al-Ḥazel.

The *ḳurṭa* is a beast of prey similar to the wildcat, only larger, dark yellow in color, with cropped ears ending with a tuft of long straight hairs. It lives in the territories of al-Heǧera and al-Labbe. It lies in wait for gazelles and is fond of hiding itself in the dry annuals, *al-ḥemri*. The breeze blows the hairs on its ears as it moves the annuals; the gazelles are thus misled and approach it, whereupon it leaps on to their backs, thrusts its claws into their throats, and sucks their blood.

The *ẓab'a*, hyena, dwells in large numbers in dens on the at-Ṭawîl range. By day it is timid, but by night it infests the whole territory, opens graves, devours corpses, attacks wounded or ailing camels, and even preys on crying babies. 224 It has three or four cubs. If the Bedouins observe its fresh spoor near a den, they surround the den, bring a long rope, make a noose in it, and send one of their number after the hyena. The hunter slips the noose on his left arm, crawls along on his stomach, draws the rope after him, and gropes cautiously on all sides searching for the beast. As soon as he catches hold of it, he shouts: "It isn't here, this isn't it! isn't here! I have found a piece of old sheepskin, but it isn't here!" In the meanwhile he slips the noose round the hyena's neck and crawls out. At a given sign his comrades draw the hyena 262 out, kill it, and eat its flesh. The flesh of the young hyenas, about six months old, who are living with their mother, is ● 825 particularly appetizing. The teeth of the hyena, hung round 751 the neck, protect children against various diseases. The gall of 278 the hyena, when mixed with water and taken as a drink, 757 assuages fever.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The *ḏib*, wolf, is most fond of frequenting caves and crevices in rocks. Only when it is about to give birth to young does it crawl into a deserted hyena den. In color it adapts itself to its surroundings. In the volcanic territory it is dark brown, *aṣḥam*; in the sandy desert of the Nefûd it is a light brown with a greenish tinge, *azraḳ*; and in the plains of al-Ḥamâd and al-Wudijân it is gray with a tinge of blue, *ašhab*. Wolf skins are used in making rebecs, or one-stringed viols, *rebâba*, which then have a particularly high note. The wolf's eye fetches a very high price, because it affords protection in the greatest danger. The wolf thoroughly understands human speech. He himself was once a human being and his name was Serḥân. At that time all the sheep and goats belonged to him. Because of some great sin he was changed into a wolf, and his flocks were taken by man. But the wolf even now regards goats and sheep as his own and has a grudge against shepherds and their dogs because they prevent him from enjoying his property. Once a wolf said to a sheep dog: "Tonight I will take some of my property for supper, *al-lejle ʿašâje râs mâl*." The dog replied: "We shall see. If I get supper from my masters, I shall protect their property, so that thou wilt not get a taste of it; *elja ʿaššûni-hali affekaha lâ tḏûḳaha*." If the dog does not receive an adequate supper, his hunger causes him to seek food throughout the neighborhood, and the wolf can plunder to his heart's content.

There was a certain Bedouin who went out on his camel for booty. He met a wolf who likewise was going in search of spoil. They agreed that they would help each other like brothers, *taḥâwow hu w-aḏ-ḏib*. The wolf sat on the camel behind the rider. While the rider slept, the wolf watched over the grazing camel. When they reached a high hill, from the top of which there was a good view, *merḳâb*, the wolf crawled out on to the hill and inspected the region on all sides. Finally he caught sight of grazing camels which belonged to a hostile tribe. They rode cautiously in their direction. The rider kept his camel in a hidden gully and crept with the wolf towards the camels. The wolf ran up to the shepherds, who immediately seized their weapons and pursued him with shouts. Scarcely had they disappeared when the Bedouin seized the finest camel and rode with it into the gully. The wolf led the shepherds far away from their herd; then he returned to it, caught by the throat a tiny young camel, which was covered with

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The *ab-al-ḥsejn, ṭa'leb,* or *rorejri,* fox, is found all over the territory of the Rwala. If its spoor is seen in the morning in the dew, a greyhound, *sluke,* is set on to it. The flesh of the captured fox is eaten. The fox has a great grudge against human beings for pursuing it and accuses them of ingratitude. Adam, the first father of all human sons, once found a half-frozen serpent outside the garden of Eden. Being moved by compassion, he laid the serpent in his bosom and returned with it into his garden. The serpent became warm, recovered, and shouted to Adam: "Carry me back at once to the spot whence thou didst take me; I have my family there. If thou dost not carry me back there at once, I will bite thee." Adam could not exactly remember the spot. He walked to and fro with the serpent, who kept shouting: "This is not where my family lives. Carry me back there at once, or I will bite thee." Adam, wearied and terrified, was glad to meet a fox, and proposed to the serpent that the fox should act as judge. The serpent agreed. Adam sat down in front of the fox and was about to explain what the point at issue was, but the fox interrupted him with the words: "Be silent until thy adversary comes." "My adversary is here." "I do not see him." "I am here. I am lying right on Adam's belly." "If thou art Adam's opponent, *žebîleh,* thou must sit opposite him, *žebîleh,* otherwise I cannot acknowledge thee as such." "Very well, then I will crawl out." The serpent crawled out from beneath Adam's garment and sat down in front of him. The fox said: "Thee, O man (Adam), I will call Nejṣûbe, therefore pay heed that thou mayest comprehend everything. Behold the serpent's head, O Nejṣûb beh!" But *Jâ nejṣûb beh* means: "Oh! a blow upon it." Adam understood the meaning of the fox's challenge, seized his cudgel, which was provided with a heavy knob, *ḳena,* and smashed the serpent's head. Since then the sons of Adam have slain every serpent at sight. But when they began to pursue the descendants of the fox also and to eat their flesh, the latter complained: "Shame unto thee, thou black-headed one! Why am I being pursued? Is it thus that I am requîted for my good deed? *Aḫs jâ sêwed ar-râs lêh atanâčer tesla-l-melîh.*"

The fox declares that he wishes to live at peace with everyone, but in reality he wishes to beguile everyone. Thus he sent a message once to the raven: "Gladly would I entertain thee, *abṛi akrom lak.*" "Good! entertain me! *zên okrom.*" The

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539 825 fox boiled some *'aṣîde*, gruel made of milk and flour, poured it out on a shallow rock, and invited the raven. The raven came and the fox urged him, saying: "Enjoy thyself, comrade! *efleḥ jâ ṣâḥbi*," and at once began to lap the fluid from the surface of the rock, *aṣ-ṣafa'*, while the hungry raven was unable to get anything into its beak. He thought to himself: "Very well, then; that is the fox's hospitality." But he did not show his dissatisfaction and invited the fox to visit him for sweet dates. The fox's mouth watered. He was very fond of sweet dates, but he could never pluck them; they hung too high, and it was only for them that he had wished to make friends with the raven. The raven shook the finest and ripest dates into a dense shrub containing long and sharp thorns, *žetâde*, and he then said to the fox: "Enjoy thyself, comrade!" The fox ran round the shrub trying to snatch out at least a single date with his tongue or his foot, but in vain. The thorns wounded his legs. Enviously he watched the raven, who with his claws drew forth date after date and picked them up with his beak. Since that time the fox has acknowledged the raven as his equal.

The fox is very fond of feeding on grains of wheat. He therefore invited the hedgehog, *ḳumfoḏ* (pl., *ḳenâfiḏ*), to till a field in common with him and to sow wheat. The hedgehog agreed, and with his family — he had twenty-four children — he set about the work. They plowed the soil, sowed the wheat, and protected it against trespassers. From time to time the fox came running up to look at them, but he did not help them. He promised that he would reap, thrash, and winnow the wheat. But this work also he left to the hedgehog. When the wheat was thrashed and winnowed, the fox suggested to the hedgehog: "Thou and I shall run a race. Whichever of us runs first from my den to the pile of wheat, shall take it all. We are friends. Why should we divide it?" The hedgehog agreed. The race was to begin at sunrise. In the night the hedgehog brought his wife and his twenty-four children to the pile of grain, placed his wife up against it, and proceeded straight to the fox's den, posting his children at fixed intervals, so that he reached the den alone. "O father fox, the sun is rising. Wilt thou not run?" "Run thyself. I will catch up with thee!" "Good, I will run." When it grew warm and the dew had dried up — that is, in the time of *aṣ-ṣaḥa'* — the fox jumped up from his lair and shouted: "Where art

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

thou, hedgehog?" "Near thy jawbone," and actually he perceived the hedgehog in front of him. He went a short distance farther and asked afresh: "Where art thou, hedgehog?" "Here, in front of thy face." The fox was surprised at seeing the hedgehog in front of him. He set off at a trot. The hedgehog was still in front of him. He ran leaping on. The hedgehog was still in front of him. The sweat was pouring off him when he drew near to the pile of wheat, but the hedgehog was sitting on it. Thus the hedgehog gained a victory over the fox.

The foxes wanted to make friends with the dogs. After conferring together, the foxes wrote a long letter in which they described their love and devotion as well as their longing for peace, and they sent a young fox to hand the letter to the chief of the dogs. Scarcely had the fox reached the frontier of the territory belonging to the dogs, when he was observed by the guard, and five dogs set upon him. The fox shouted that he had come to negotiate for peace and showed the letter, but the dogs did not believe him. He threw the letter to them in order that they might read it, but the dogs continued to snarl angrily and rush after him, without taking any notice of the white paper. The fox was glad to escape with his life. Bleeding from many wounds and all covered with sweat, he reached his companions. When he had recovered, the foxes asked: "What about the letter?" "They did not believe it." "What? they did not believe it? Why, we stamped it with our seal." "Then the dogs do not trouble about your seal. I showed the letter to five of them. Not a single one could read or write, but they could all snarl and bite, as you see from me."

THE LARGER HERBIVOROUS ANIMALS

The *beden* (or *wa'al*), ibex, with long powerful horns, lives in the mountains of ar-Rawâḳ, aš-Šâma, aṭ-Ṭawîl, and al-Hûǧ. If it descends to the plain, it does not escape the dogs, but in the mountains it cannot be overtaken. The hunters track the fresh spoor which it leaves when going at night to the pasture. They crouch in a rocky cleft and wait until it passes. Sometimes five or even more men go out to hunt it. One proceeds along the ridge of the mountain, the rest go at fixed intervals along the slope, and during the day they search for the place where the ibexes take their ease. The ibex has very

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

a thousand paces distant one from the other. The gazelles at first advance quietly, but later on, becoming scared, they run along the two walls and try to penetrate as rapidly as possible through the narrow opening into the upper and completely closed loop. As soon as they run through, the narrow opening is blocked up and a greyhound, *sluḳe*, attacks the gazelles. The frightened animals run round the wall, jump across it where it is lowest, and fall into the pits that have been dug outside. It is said that the gazelles even dream of the narrow opening, *ẓejž*, through which they rush to certain destruction. If a Bedouin wishes to stop a gazelle in flight, he shouts: "A narrow opening is in front of thee, O gazelle! *aẓ-ẓejž jâ ṛazâl*," and the gazelle at once stops and looks round. If a Bedouin perceives a gazelle when he is undertaking an important task, he is afraid of bad luck, and shouts: "Gazelle, gazelle, let the misfortune vanish as well! *ṛazâl ṛazâl w-šarren zâl*."

224 825 [777]

SMALL ANIMALS

The *arnab*, hare, is found throughout the territory of the Rwala. In the sandy Nefûd it is pinkish-white; in the volcanic regions it is black; in al-Ḥamâd it is grayish-yellow. Hence it cannot be distinguished from its surroundings. The male is called *ḫazaz*, the female *ʿedene*, and the young *ḫurnež*. The full-grown hare is not as large as the wild rabbit of Europe. Like the gazelle and antelope it quenches its thirst with dew only. If a man approaches it, it crouches close to the ground or hides behind a stone in a brushwood thicket and does not move even if the man walks right past it. If, however, it notices that the man is returning, it seeks safety by rushing madly away.

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The hare is said to boast: "I am he with the white lip in the plain with the dried-up plants, who satisfies two and makes the mouth of the third one water; *ana-š-šerma bḳâʿat al-žerma mišbeʿ aṭ-ṭnên w-mlaṛṛem aṭ-ṭâleṭ*," or "I am he who hides beneath a tiny shrub, whose fur gives pleasant warmth, and who is not seen except by the camel herdsmen; *ana šǧêreti ḫafijje w-wbêreti ẓafijje w-lâ jišûfni kûd râʿi al-belijje*." If the hare runs away, the Rwala shout after him: "Furry one, furry one, into the fire with him when he's caught! *wabra wabra w-ben-nâr minṭabra*." If the hare shows himself to men hunting with falcons, they shout: "Thy appearance is a

825

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

825 good omen to us, but we will show thee to the falcon; *'araṣtina-l-ḫejr w-'araṣnač laṭ-ṭejr.*"

136 The *ḫanzîr*, wild pig, lives only in Palmyrena and in the environs of al-Azraḳ, where it hides in the marshy thickets. The boar is called *šiḥl*, the sow *šibe*, the sucking pig *ḳarnûṣ*. [262] Instead of *ḫanzîr*, the Rwala use the word *taḥzîr*. The flesh of wild swine is generally eaten.

The *ṣejd aṭ-ṭas'a* is an herbivorous animal of the size of a six-months lamb, gray in color; its head is said to resemble that of a wether below and a human being above. It lives almost solely on the border of the Nefûd, and its flesh is very tasty.

The *wabr*, marmot, is found in the same mountains as the ibex.

The *nîs*, porcupine, is particularly abundant in the environs of al-Ḳa'ara, where the innumerable caves and rocky hollows of all sizes serve as its refuge. When wounded, it attacks a man by biting and scratching. Its flesh is very good.

[224 The *ḳumfoḏ*, hedgehog, is also hunted, as its flesh is very tasty. Hedgehog skin is tied round the neck of timid camels. 825] It is said that when they have worn it for at least a month, they cease to be scared.

The *ǧerdi* is a large variety of jerboa. It scrapes deep holes on the uplands and excavates passages into them in such a way that the water does not penetrate even during the heaviest rains. Its flesh is not particularly savory.

The *ǧarbû'* (or *jarbû'*), a smaller variety of jerboa, prefers to dig holes in plains with soft sandy soil and forms long and easily recognizable passages immediately below the surface. These passages are known as *neṭâḳa*. When it runs into its hole, it immediately stops up the entrance with a heap of clay, *ḳaṣ'a*, for fear of snakes. This heap of clay is 224 an unfailing sign that the *jarbû'* is in its passages. If the Bedouin wishes to hunt it, he thrusts stalks or branches of plants into the passage at several spots and waits until one or another of them moves. That shows him that the *jarbû'* is trying to crawl through, and he kills it with his stick or tramples on it. If he has no time to wait, he tramples on the passages until he drives the *jarbû'* out. In its terror the animal often penetrates the roof of the passage and escapes, if 252 the Bedouin fails to reach it with the stick he throws. The flesh of the *jarbû'* is very tasty, similar to that of chicken. The

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

skin is removed and the carcase roasted whole together with the entrails, only the lower part of the legs being thrown away. 252

The *ǧarbû'* and *ǧerdi* boast: "I am *al-ǧarbû'*, the son of *al-marbû'*; on me ten people can easily eat their fill at supper, and pieces of my extremities will still be left in the scrub; *ana-l-ǧarbû' eben al-marbû' mu'ašši 'ašara ma'ašera w-ḳaṣâlîmi 'ala-š-šǧera.*" "If my forelegs were as long as my hind legs there is no *'obejje* mare, which could overtake me; *law idejje ṭûl riǧlejje mâ talḥaḳni kill 'obejje.*" "I am *al-ǧerdi*, the son of *al-ǧerdi*, who thrusts a man in armor into a mouse hole; *ana-l-ǧerdi eben al-ǧerdi rammâj al-milbes bel-ḫabâra.*" The man in armor always rides on a horse, which stumbles if it steps into the deep hole of a *ǧerdi* and throws its rider. 539* 825

An old *ǧarbû'* was giving advice to her child. Amongst other things she said:

Fuz bna'sak en šufet ẓejmen
w-ḫalli-d-dâr tan'a' limin banâha
ad-dâr taǧed dâran aḫejr minha
w-rûḥak lam taǧed rûḥ sawâha.

Flee alone if thou beholdst a mightier
And let the dwelling mourn for him who built it.
A dwelling, thou wilt find a dwelling better than this one,
But a soul, thou couldst not find a soul such as the one thou hast.

Elja ḫall aṭ-ṭeżîl bdâr ḳowmen
w-mâ lis-sâčenîn illa-r-raḥîl."

If the oppressor penetrates into the dwelling of his vassals,
There is nothing left for the dwellers but to go.

The *fâr*, mouse, is found everywhere. It penetrates into the tents, carries away food, and often gnaws even sleeping persons. A Bedouin recites: [136]

Ana-sharatni tâli-l-lejl fâra
tâḫod zahâbi jamm ḥeǧrah twaddîh
ẓarabtuha ḳaṣdi-lha bel-feḳâra
min ǧûd melḥi râḥ dammha jibârîh
w-adḫol 'ala ḫaṣnân w-šejḫ al-wabâra
w-allâh jiẓajje' min ḫalla 'awânîh
amm-ente jâ ẓarbûl mâ bak ḥemâra
aḳṣa ǧûdak bṭâref al-ǧoḫr taflîh.

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539* 825

A mouse woke me at the end of the night,
Taking my food and carrying it into its hole.
I fired at it, aiming at the tip of its back,
But my powder was fresh, and therefore its blood
immediately gushed forth.
I will place myself beneath the protection of the fox
and the chief of the marmots;
Allâh would destroy him who would desert his protégé.
But thou, O badger! thou art not afire with courage,
Thy courage extends at the farthest to the border
of thy pits, whither thou bearest [thy children]
to the pasture.

A Bedouin was sleeping in the desert while on a raid. His provisions, *zâd*, were lying beside him. Waking up, he saw a mouse stealing from them. Wishing to frighten it, he aimed his rifle, which was loaded only with powder, at the tip of its back, in order that he might singe its fur. But he had fresh powder which pierced the fur, so that blood immediately appeared. Fearing the blood revenge of the mice, the Bedouin placed himself under the protection of the fox and the chief of the marmots, who are famed for never deserting their protégés, *'awânih*, which include a neighbor, *ḳaṣîr*, a fellow-traveler, *ḥawi*, a guest, *ẓejf*, as well as one who takes refuge with them, *daḫîl*. The badger, *ẓarbûl*, rebuked the Bedouin for not turning aside to him in the desert, but the Bedouin disposed of him with scorn, saying that even when going to the pasture he did not venture farther than to the border of his pits; whence then would he derive courage to protect him from the revenge of the mice?

The mouse laments: "I am a mouse, the daughter of a mouse, my forefeet were deformed by a mattock; *ana-l-fâra bint al-fâra ḳaṭa'at idejje al-meḥfâra.*"

The greatest adversary of mice is the cat. The mother of all mice feared the mother of all cats. Once she was crawling along the roof of a tent and perceived the cat below the tent. In her terror her legs were benumbed and she called on the name of Allâh, just as children call when they tumble; and she added: "O Allâh! if thou protectest me from this creature, I will never again demand thy protection." Allâh was very angry with her for this, and the cat immediately ate her up.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Once the mice summoned a great meeting and agreed with one accord that every cat must wear around its neck a little bell which would give warning to the mice. The mice bought many little bells, and their chief, *čebîr al-fâr*, called on the bravest to come forward and undertake to hang them around the cats' necks; but so far no mouse has ever come forward. The little bells are lying in the storeroom of the mice, and the cats still torment the poor creatures.

The *ḫlend*, mole, grayish in color, lives particularly in the depression of Sirḥân. Once a mole encamped with an owl, *bûma*, a swallow, *rḳêʿi*, a frog, *ẓafẓaʿ*, and a moth, *šerâra*. There came to them a man riding on a camel. They all entertained him; he was the guest of all. At the time when the morning star rose, someone stole his camel from him. All his hosts had just fallen asleep. The lamentations of their guest woke them up. They at once left the camp and went in search of the stolen camel. The mole searched for it under the earth, the owl among ruins, the swallow among herds of grazing camels, the frog in the water, and the moth among garments and carpets. The butterfly moth is unhappy because it has not yet succeeded in finding the camel, and throws itself into the fire with the words: "Rather into the fire than live in dishonor."

CARNIVOROUS BIRDS

The Rwala divide birds into *ṭjûr* and *ḥummar*, the *ṭjûr* comprising all carnivorous birds.

Falcons and Falconry

The main representative of the *ṭjûr* is the hunting falcon, *ṣaḳr*, which is often known as *ṭejr*. The Rwala buy hunting falcons from the settlers in aš-Šejḫ Miskîn and ar-Rḥejbe, who either select young ones or catch fully grown ones. The best hunting falcon is *al-ḥorr*. It is reddish brown, *ašḳar*, with many white spots, *ṭrejwât*, on its tail; or dark brown, *adbas*; or even black. The male falcon is called *šabbûṭ*, the female *šêhâna*. The Bedouins relate that the young falcon remains forty days in embryo, forty days before it is hatched from the egg, and that only after another forty days does it show whether it will fly or not; *arbaʿîn jowm fêẓ w-arbaʿîn jowm bêẓ w-arbaʿîn jowm jeṭîr w-lâ jeṭîr.*

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

A pity is this loss; I shifted it into my other hand,
But it is like a *meseḫḫ ar-riẓân*, which because it is
a sluggard cannot be trained for flight.

The falconer seizes the falcon, places it on his hand on which he wears a leather gauntlet, unfastens the chain from its foot, and by swinging it to and fro in his hand compels it to fly. When one hand becomes tired, he shifts it into the other and repeats his attempt. The *meseḫḫ ar-riẓân* is a bird of prey similar to the falcon.

Aṭ-ṭejr jâ ʿammâr jâ čâseb aṭ-ṭena
allâh w-lâ leh ǧerraten nastahdi bah
ṛadat beh ʿarda min al-ḳerânîṣ ḥâjel
ʿâmên šâtên muḫḫaha biǧerîdah.

Of our falcon which was so winsome and ever capturing booty,
By Allâh himself! there is no trace which we could follow;
It was joined by a hardy female falcon, a barren one,
Whose marrow after two summers and two winters had gathered in her feet.

The *žernâṣe* (pl., *ḳerânîṣ*) is the full-grown female falcon. The *ǧerîd* are the falcon's legs from the talons to the knees. The female falcon had not paired for two summers and two winters; she had remained *ḥâjel*, barren. In the opinion of the Bedouins the marrow — mainly that which has accumulated in the region of the shin — escapes from the bird's body during pairing.

Other Carnivorous Birds

The *ǧeleme* is a bird of prey smaller than the falcon, *ṭejr*, but larger than the *bâšeḳ* (known also as *čḥala*), a kind of hawk. It catches and devours all *ḥummar* birds (see below, pp. 37—41) and seeks particularly after *al-ḳaṭa'*, the sand grouse.

The *meseḫḫ ar-riẓân*, a kind of falcon, is fond of catching the *ǧarbû'*.

The *bâz* is the sparrow hawk.

The *ḥdajja* is a kite.

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136 The *'aḳâb*, eagle. Not even a *bâšeḳ*, nor a *ğeleme*, nor the falcon itself is safe from the *'aḳejb al-ğerdân* species.

223 The *nisr* (pl., *nsûr*), vulture, especially the *ḥabaši* species,
825 is shot and eaten, for its flesh is healthful. Seven pieces of
757 its flesh dried in the sun are the best remedy for rheumatism and hemorrhoids. The patient should eat these seven pieces at once, cover himself with seven quilts, and sweat, and Allâh will help him.

136 The *raḥama* (*Vultur perenopterus*) migrates at the be-
825 ginning of the autumn rains and does not return until the beginning of the *smâk* season. The Bedouins greet its return with joy, for they know that within ten or fifteen days there will be warmer weather. The *raḥama* is unwilling to give up its booty and exerts all its strength to get possession of it. Hence the saying: "So and so craves for something like a *raḥama*, *twaḥḥam twaḥmet ar-raḥama*."

The *sa'adi* or *abu sa'ad* is the stork.

The *ṛarḳ* is a water bird.

The *ṛurâb*, raven, is found in three varieties: the *zâṛ al-baḳ'*, the smallest, is black with a bluish or greenish luster on its chest; the *ğab'a*, somewhat larger, has a short tail and very tasty flesh; the *ṛurâb al-'aḳ'aḳ* is the largest. All three species accompany the camels far into the desert and from them they pick ticks, *ḳarâd*, and the larvae of the gadfly, *ḥeleme*; but they also gnaw at the blisters under the saddle, and for this reason the herdsmen drive them away. If they see a raven settling on a camel, they call to it: "Fly away into the inhabited regions! *ṛarreb ṛarreb*." Or: "Beware of the awl! The awl will prick thy throat! *mḥejriz jibeṭṭ le-ḥâṭak*!"

777 If a man undertakes an important journey and observes
825 a single raven, he laments: "Oh! weary with weeping is the eye of him whom a single raven has approached. *jâ ḳard al-'ejn min ğâh al-ṛurâb whid*." He knows that he will have bad luck, and therefore he will prefer to return. If, however, he sees two ravens, he exults: "Oh! blissful is the eye of him whom two ravens have approached, *jâ ḥaẓẓ al-'ejn min ğannah al-ṛurâbên*."

539x The young ravens are more wary than the old ones. An
825 ancient raven was giving instruction to its great-grandson: "My son, do not trust people. If thou perceivest a man approaching thee, fly away as soon as he bends down. He might

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lift a stone and throw it at thee." "Granddad, do not be afraid for me. I shall not wait until he bends down, but will fly away as soon as I catch sight of him. Why, he might be carrying a stone in his hand, and then he could throw it at me without having to bend down." 539* 825

NON-CARNIVOROUS BIRDS

Non-carnivorous birds, known as *ḥummar*, are as follows: 136

The *ḥabâra* (pl., *ḥabâri*), a variety of bustard. It is dark-gray, with white feathers in its wings and tail, and is the size of an average hen. It runs quickly but flies clumsily. It is most fond of frequenting plains and valleys covered with perennials, and for the most part it lives on seeds and young shoots. When frightened it hides under a shrub and does not fly out until its enemy draws near. It flies close to the ground for a distance of one or two hundred paces, settles down for a moment, makes off again for several paces, and once more nestles close to the ground under a shrub or a leaning slab. It is very difficult to get within striking distance of it, because it flees continually. Only a rider on a horse full of endurance can weary it. Its greatest enemy is the falcon, which watches its movements from above and when it settles down swoops upon it like lightning.

Originally the falcon was afraid of the *ḥabâri*, for they were more numerous than his own stock. Once a wounded falcon asked for their hospitality. They received it kindly, fed and nursed it, so that it completely recovered. It seemed strange to the falcon that they did not hold any councils together. Accordingly, it asked the hostess: "To what tribe do you belong?" "We are the *ḫôm* (subjects of) az-Zennâra." "And who is your chief?" "I am the chief," said the hostess, but her neighbor exlaimed: "Not at all, I am the chief." A bird which was flying past contradicted her: "Why, how so? I am the chief." The falcon was very much pleased, for it thought to itself: "Surely I shall not be afraid of these. They will never attack me together. I shall be able to feed on one after the other. I shall have less trouble than if I were to catch only small birds, as hitherto." From that time the falcon, *ṣajr*, has devoured the *ḥabâri*. 539* 825

The *ḥabâra* mocks at the falcon: "I am the *ḥabâra*; in the region where there is no camp the shouting of the herds-

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539* 825 men [who have observed thee] scares me, so that thou wilt not overcome me, my poor fellow; *ana-l-ḥbâra barz ekfâra ḥess ar-ra'jân jeğazzîni mâ teḳwâni jâ mesčîni.*" The falcon replies: "I am the commander assigned to thee, with very keen eyes, although I do not rub indigo upon them; *ana ḥurren leč maḏkûren leč makḥûl al-'ajn belâ nîli.*" The *ḥabâra*: "I am like a snake crouching under a shallow stone, so that thou wilt not overcome me, my poor fellow; *ana-l-ḥajje taḥat aṣ-ṣfajje mâ teḳwâni jâ mesčîni.*" The falcon: "I am a snake charmer, the son of a snake charmer, I charm the snake, so that thou canst not harm me; *ana-l-ḳarrâ'i eben al-ḳarrâ'i aḳra' al-ḥajje mâ teğîni.*" The *ḥabâra*: "I am a tiny date, hidden at the top of the palm [protected by the spikes of its leaves], so that thou wilt not overcome me, my poor fellow; *ana-s-sḫala brâs an-nḫala mâ teḳwâni jâ mesčîni.*" The falcon: "I am a climber, the son of a climber, I will cut the spikes with my knife; *ana-r-raḳḳâj eben ar-raḳḳâj aḥask* (sic) *aš-šowk besečîni.*"

136 The *na'âme*, ostrich, is found mainly in the Nefûd, particularly in the northwest part, also to the west of al-'Elejm, in the environs of aṭ-Ṭawîl, in al-'Arejž, and in al-Ṛwêṭa. In the dry season the ostriches go far to the north, as far as the environs of Palmyra. On account of its dark-gray plumage the male ostrich is called *ẓlîm* (or *muzellel*); the female is called *rabda* and the young, *rîlân*. In the *smâk* season the female lays ten to thirty eggs in shallow holes in the sand. Such a heap of ostrich eggs is known as *deḥw*. As soon as the first egg has been laid, the guarding of the nest begins. According to the Rwala, in the daytime it is guarded by the male, while the female feeds, and during the night she does the watching. When the last egg is laid, three or four are rolled away to a distance of one pace from the nest. The bird does not trouble about these, but turns the others over and during the night sits upon them and warms them. The male bird, which remains by the nest during the day, does not sit on the eggs, as they are then warmed by the sun, but the female protects them against the night cold with her body and plumage. After what is said to be twenty-one days the young are hatched. The male then pecks through the eggs, which were removed from the nest one after the other, and makes the young birds feed on their contents. When they have finished these eggs, they go to the pasture under the protection of their parents. They

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are always led by their mother, while their father walks behind them and protects them from wolves, hyenas, and *nsûr*. The ostrich has very bad hearing; on the other hand its sight is excellent. It is easiest to hunt near its nest. When there is no wind the spoor of the ostrich is very plain in the sand. The hunter follows it, hides behind every shrub, crawls on his stomach, and so draws near to the bird. If the male observes from a distance any suspicious movement of the shrub or the hunter, it flees with the whole flock, which cannot be overtaken in the sand even by the swiftest horse. Near the nest the hunter can fire at the birds he is stalking. The fat of the ostrich, known as *zihem*, is a remedy for various diseases.

The *ḳandara* is a pinkish bird about the size of a hen. It flies badly and runs in a clumsy manner. It is found solely in the Nefûd, especially on the precipitous slopes of the pits.

The *ḳaṭra* is larger than the *ḥabâra*. It flies very little. If attacked by the falcon, it lies on its back and defends itself with its claws.

The *ṭarše* is a dark bird the size of a small duck. It lives only in pairs in al-Ḥamâd. It has no sense of hearing.

The *bawwa* is half the size of the *ḳandara*. Two varieties live in al-Ḥamâd, of which the darker and larger is the *kidri*.

The *ḳaṭa'*, sand grouse, is found in the interior of the desert only as long as the various natural reservoirs are filled with rain water. When these dry up, it migrates to the edge of the desert about a hundred kilometers distant from permanent water The *ḳaṭa'*, *ḥaǧal* (see next page), and the pigeon are the only birds which regularly drink water after sunrise and before sunset. The *ḳaṭa'* never lays eggs near a watering place, but in a remote valley covered with grass and bushes. It digs a tiny hole alongside a shrub, and the female lays three or four eggs, gray in color with dark spots, the size of a pigeon's egg. The birds leave their nests only when flying to the watering place; otherwise they always keep close by them. In such valleys there are usually at least a thousand nests. When the young are hatched they run about like countless tiny chickens and search for seeds. The *ḳaṭa'* never flies alone, but always in flocks. If the flock does not contain more than ten birds, it is known as *firs*; otherwise as *raff*. The Bedouins express surprise that the *ḳaṭa'*, when flying to a watering place — even though it may be a hundred kilometers

136 825 away — never goes astray and never deviates from the straight course; and therefore they say of a good guide, *delîl*, who has an excellent knowledge of the flat desert, that he is *delîl ḳaṭâwi*. The *ḳaṭa'* is very fond of entering encampments, where it seeks for grain. Its arrival is known immediately throughout the camp, for it is always possible to hear the cry of the bird: "*Ḳaṭa' ḳaṭa'*." The Bedouins say: "The *ḳaṭa'* have come to us with a deafening cry; would that Allâh had not blessed the *ḳaṭa'*; *ğâna-l-ḳaṭa' leh farḳaṭa' lâ bârak allâh bal-ḳaṭa'*."

The *ḳêrwân* is a variety of *ḳaṭa'*, but smaller; the outer half of its wing is black.

The *ḥağal*, partridge, lives in flocks of eight to sixteen in the depression of Sirḥân only, where there is abundance of water everywhere. On hot days it hides in the bushes. The male bird calls his flock together by crying: "*Ḳor, ḳor, ḳor*." The flock, thus alarmed, flies out but soon retires again and hides. If a Bedouin wishes to stop their escape, he shouts: "*Ḥawğelô ḥawğclô*." The male bird never hides but jumps from boulder to boulder, watches the enemy, and warns his charges.

136 The *mrê'i* is a smaller variety of the *ḥağal*. It does not live in flocks but only in pairs, and it flies well.

The *samaḳmaḳ* is a dark-gray bird the size of a small pigeon. Its legs and neck are long, and it lives on fish in the lake near al-Azraḳ.

The *ṣabri* collects seeds and insects, but it also gnaws the young of the *ğerdi* and *ğarbû'*.

The *ḏabbâḥ ummeh w-abûh*, murderer of its mother and its father, is the hoopoe.

The *sammûne*, a small dark-gray bird, creeps among the bushes.

The *fsejsi*, a small bird with a white belly and a dark back, flies only among the tops of bushes and trees.

The *ṣâ'w* is a small bird similar to our finch. One variety is yellowish, another black and white.

The *ğarğara*.

The *ša'êle*.

The *rḳê'i*, swallow.

The *ṣaffâra*.

The *ḏhejjen*, a dark-brown bird, smaller than the hoopoe.

The *sumarmar*.

The *mlehît ar-ra'jân*.

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The *umm ṯwejž*, the turtledove, lives only in the oases. 136
The *ḫẓâri'* is found only in palm groves.
The *mḳaṭṭa'* eats ripe dates.

The *umm sâlem* is a small ash-colored bird which always flies round camels. If it flies up to a height of ten or fifteen meters, it begins to choke and at once comes down again. Its voice is very pleasant. Once the *umm sâlem* came to the 539x ant and begged: "Give me supper for my children." The ant disposed of her by saying: "Depart! I am constantly attending to the harvest, but thou to singing; *ana hammi al-ḥaṣâjed w-enti hammeč al-ḳaṣâjed.*" The *umm sâlem* replied: "And yet my voice is often more precious than the whole of thee with thy ragged tail, *ana jowmen min ajjâm ṭrubi jeswâč jâ mḥazûḳat aḏ-ḏnebi.*"

REPTILES

Of reptiles the Rwala are most interested in the following: 136

The *ẓabb*, also known as *abu ḥamad*. Many declare that it does not belong among the reptiles, because it has four feet of which it can make good use. It is a large lizard with seven vertebrae. It has five toes on each of its feet. Its tail is longer than its actual body. It lives on plants only and is fond of lying in the clefts between stones. The Bedouins eagerly pursue it. 224 If they catch it, they turn it over on its back in order to cut its throat. It then raises its forefeet to protect itself. The flesh of the dead lizard twitches for a long time. It is very tasty. Generally the Bedouins push the *ẓabb* into the sand and light a fire above it. After about an hour they rake the fire away, dig the *ẓabb* out, turn it over, push it back again, and make another fire over it.

The *ẓabb* was originally the chief of all reptiles, being 539x the first one who urged them to prayer and who taught 825 them how to bow down, while praying, and to kneel and touch the earth with their foreheads. When human beings began to increase in number, the *ẓabb* sent forth his spies into the territory inhabited by human beings, in order to find out what weapons the latter possessed and how war could be waged with them. The spies, who were the actual sons of *abu ḥamad*, informed him of what they had seen and heard, and he realized that war with human beings was not possible and that it would be best to hide from them. Accordingly he

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dug dens for himself and his numerous family. To the rest of his subjects he said nothing. When he used to come from his work into the assembly, his whole forehead was gray with dust and clay. His companions asked him: "What makes thy forehead gray?" "Constant praying, during which I touch the earth as is prescribed." One day the guards who had been posted on the boundary came running up, shouting: "The Arabs are approaching with dogs and weapons." *Abu ḥamad* and his family at once hid themselves in the dens which had been prepared, so that none of them perished.

The Rwala divide serpents into *ḥajje* and *dâbb*, the former being any short snake and the latter any long serpent, irrespective of whether it is venomous or not. In poetry the latter appellation is always used for venomous serpents. Of the short serpents they are afraid of the viper, *efâ'i*, which is found in the rocky desert, as well as of the *baṭra* and the *ḥaẓaf*, which live in the sandy desert. The latter crawl out only by night. During the daytime they dig themselves into the sand, so that the tips of their heads alone project.

Of the long serpents the *ḥanîš* is particularly venomous. It is one meter long, covered with patches of color, and swims in pools of rain water.

The skin shed by a serpent, *silb*, serves as a remedy for various diseases of the eye. The Rwala all eat the long serpents. The flesh of the short snakes they give to camels suffering from the disorder of the stomach known as *roššš* and from caries, *rasîs*.

The *ḥarḏawn*, chameleon, basks in sunny spots and nods its head at passers-by.

The *ab-aṭ-ṭhejh* is smaller than the *ḥarḏawn*. It lives exclusively in the Nefûd, where it hides in the sand, leaving its head alone uncovered.

The *malas*, a reptile similar to the *ḥarḏawn*, is found likewise in the Nefûd. It is spotted with red and black patches. Its flesh dried in the sun and ground to powder is eaten by impotent old men.

The *solejmâni* (or *ǧlejmâni*) and the *ḥabananijje* are harmless lizards.

The *ba'erṣi* (or *brejṣi*) is a venomous lizard of the Nefûd. When a man is bitten by this lizard, he becomes very restless. He cannot remain in one place. If he is lying in the shade, he craves for the sun, and if he is carried into the

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sun, he wants the shade. Hence they say of a man who runs from place to place: "He has been bitten by the *brejṣi, hu ḳerîṣ al-brejṣi.*" 136 825

The *ʿaḳrab*, scorpion.

INSECTS

The Rwala are infested by the following insects: 539x

The *ʿankabût*, a venomous spider. 136

The *naḥal*, bees, which are found particularly in the rocky regions. They are tiny creatures, and their sting is insignificant. Their honey has a sour taste. If anyone finds a swarm of bees, he endeavors to reach the honey. There is a well-known riddle: "It feeds in the waterless region, no man tastes its flesh, but its offspring is eaten by every passer-by; *žâfer al-arẓ marʿaha w-mâ ḏâḳ an-nâs laḥamha illa waladha jâkeleh kill min ǧâh*"; the answer is: the bee.

The *ḳaʿejṣi*, a species of large ant, is known also as *šejḫ an-naml*. It forms the subject of the following riddle: "It devours barley and is not a camel; it devours straw and is not an ass; it pulls down a dwelling and is not a mouse; it is black as night and yet is not night; *jâkel aš-šaʿîr w-lâ hu baʿîr jâkel at-tiben w-lâ hu ḥmâr jiḫarḳ ad-dâr w-lâ hu fâr aswad al-lejl w-lâ hu lejl*"; the answer is: *ḳaʿejṣi*.

The *naml*, the ordinary ant, of which there are three varieties: *ṭajjâr, farsi*, and *ḏarr*.

The *arẓa*, wood borer, a small insect somewhat larger than the ant. It devours everything that it can reach.

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whole tent in the interior of the desert where there are few guests, but only a part of it; this is known as *aṭlaṭ*. 484 342

The tent is always pitched according to the direction of the wind. The long side facing the wind is completely closed and is called *ḳafaʾ-l-bejt*. The opposite long side is open and is called *waǧh al-bejt*. The short sides are regularly closed and are known as *ksûr al-bejt*.

If the tent rope gets slack, *aṭ-ṭoneb šalaʿ* (or *inḳalaʿ*), the occupants of the tent tighten it, *jekarrebûneh*.

A guest who wishes to spend the night in a tent always halts his camels by the side wall of the men's compartment, never by the women's compartment, *muḥarram*. If the wind is blowing against the open front side, the owner of the tent shouts: "Change the back wall! *žabbelû al-bejt ǧâna-l-hawa*." The women or the slaves at once unfasten the *rwâḳ*, throw down the front poles, fix the *rwâḳ* in their place, and insert the front poles where the *rwâḳ* had previously hung. [574]

If it is very hot and there is no wind, the mistress of the tent gives the order: "Take away the *rwâḳ*! *šawreʿû al-bejt*." The women unfasten the *rwâḳ*, roll it up, place it in a corner, and insert the poles beneath the front and back ropes, *îdên w-riǧlên*, by which the side walls, *ruffa*, are raised at each corner. Thus the tent is open on all sides and the air can circulate freely. During the heat it is best to sleep with the side wall raised up, as this can then move freely and fan the sleeper. In the cold season a wall is suspended on the front side also, so that the tent is completely closed in, *muḥaǧǧar*. 342 354

By the side wall of the women's compartment sleeps the household dog. There is perhaps not a single tent among the Rwala which does not contain at least one watchdog. These dogs are strong, thick-set animals with short, shaggy hair and broad heads. In the opinion of the Rwala they are unclean, *mâ huna anǧas min al-čalb*, and therefore they must not eat from any vessel intended for food or cooking. Generally a morsel of food, *ʿejš*, is thrown to them on the ground, or sour milk is poured out for them into an upturned sheet of iron used for baking bread, *sâǧ*. The dogs guard the camels and the tent, not only against various beasts of prey, but also against thieves who creep into the encampment during the night to steal an animal or something from the tent. Woe to the guest who is compelled to leave the tent several times during the 231 [825]

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the Bedouins a family whom he serves and whom he calls his uncles. 3. In the men's compartment a small pit varying in shape and size is dug for the fire, so that years afterwards it shows who had encamped there previously. 4. Some clans have a preference for horses whose eyeballs vanish in a white circle; they call them *ḥowḳa'*. 6. Šeṭâṭa and Lamlûm are settlements in Irak. Ostriches are hatched in the Nefûd southeast of Šeṭâṭa. 7. The plants upon which the camels thrive best are called by a single word, *ḥamż*.

1. *'Ajni ǧezat 'an nowmiha bân al-aṣbâḥ*
   w-'ajni ǧezat 'an nowmiha w-asharatni
2. *ǧît al-manâzel rab'ana w-ǧît al-emrâḥ*
   w-laḳejt marka' delâlahom ḏakkaratni
3. *jâ dâr lâ tebčin amren maża' w-râḥ*
   dowr as-sene jâ dâr erǧîhom etni
4. *fâraḳatni jâ dâr čal-bedr w-enlâḥ*
   jowm erḥalat jâ dâr mâ šâwaratni.

1. My eyes have had enough of sleep, morning has appeared;
   My eyes have had enough of sleep and have awakened me.
2. I went into the encampment of our comrades and to the spot where the herds had passed the night,
   And I found where their coffeepots had rested, and these brought back much to my mind.
3. O camping place! mourn not for the thing which has passed away and vanished;
   After a year, O camping place! hope and wait.
4. She left me, O camping place! like the full moon when its luster wanes.
   And when she departed, O camping place! she asked not for my counsel.

The poet was a member of the Fed'ân tribe, who went on a warlike expedition against the Šammar. He was wounded and taken prisoner, and when he had fully recovered he returned after about six months. His wife, of whom he was very fond, had fallen ill and died. Having learnt of his grievous loss, the Fed'âni hastened to the camping place where he had last been with his wife and described his memories in a long poem, of which Blejhân communicated this fragment to me.

In verse 4 *jowm erḥalat* has the same meaning as *jowm mâtat* (or *râḥat*), she died, passed away.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Saḥr is a piece of camel's fat spitted on a small stick and 252
oasted on the fire.

Camel's fat is known as *šaḥm*; cut up and boiled into
uet it is known as *maḥlû'* or *widač*. In the kettle in which
he fat is thus rendered a sediment called *ḥalî'*, something
ke swards, remains on the bottom. The *widač* is poured into
leather bag, *ẓarf* (or *naḥw*), and kept for as long as three [752]
ears. In the hot season the Rwala prefer it to butter because
is cool. Nobody sells camel's suet, except perhaps a very
ingy person. *Widač* is a good remedy for boils and suppu-
ting wounds.

The best meat is obtained from a fat she-camel, *'adla*,
etween four and ten years old. The flesh of an older she-
amel, especially a lean one, *helîme*, cannot be properly boiled.
always remains tough and has no taste. The flesh of young 262
amels less than three months old, *ḥwâr*, has a bad effect on 825
he stomach.

The Rwala also feed on blood. Only a bird's heart they
row away for fear of becoming as timid as the bird. "He
as a bird's heart, *ḳalbeh ḳalb aṭ-ṭejr*," means: "He is easily
rightened."

MEALS

Members of the family of the tent owner take their meals 264
the women's compartment. Food for guests is carried into 574
he men's compartment, where sometimes their host sups with
hem together with his eldest son.

When supper is ready, the host gives the order: "Pour
ater for the men so that they can wash! *ṛasselû 'a-r-reǧâl*." A
lave, a son, or a younger relative takes a *žedaḥ*, wooden vessel,
ith water, goes from man to man, and pours a few drops upon
he contracted fingers of the right hand. If the master is wait-
ng with his acquaintances for supper, he calls to his son, his
aughter, or to a male or female slave: "Give us supper! *ḳalleṭ
ma-l-'aša*." The person who brings the meal places it before him,
aying: "Here is the supper, *hâhi-l-'aša*." If an esteemed guest
present, the host himself goes to fetch the supper, accom-
anies the sons or the slaves carrying the *ṣaḥn*, and places it
ither in front of the most esteemed guest or at the side of
he fireplace. The host calls by name those who are to take
upper first, *tafwît*. The person thus invited rises, goes to

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

was indemnified, *jeddûn 'alejk*. Not long after Sâbel's departure Saṭṭâm led his young warriors on a raid against the Fed'ân. In the depression of Sirḥân he met Sâbel. "Where are thy she-camels?" "I haven't found them." "Why, were they 302 628

Fig. 32—Coffeepots (see p. 100).

not branded with the mark of thy kin? What did the chief say to thee?" "I did not go so far. I was caught by the Ṣḫûr pasturing their camels, who bound me in my own plaits, put the Ṣḫûr brand on my right thigh, cut off my plaits and half of my chin beard, and then drove me away with the words: 'Show thy relatives what thou hast got for thy she-camels!'" No sooner did Saṭṭâm see the brand mark of the Ṣḫûr, than he shouted: "Let Allâh judge between them and us! Up and at the Beni Ṣaḫr! *Jeḥûf allâh lena w-lehom 'ala beni ṣaḫr*." Then the Rwala attacked the Beni Ṣaḫr camp, captured more than a hundred men, cut off their beards with sabers and daggers, made the Rwala mark on both cheek and ear of every man, and took all their herds.

Many elderly men have the whole head shaved. Such are called *aṣla'*. Those naturally bald are nicknamed *aḳra'*. 302 551

A maiden is very careful of her hair. In the morning she waits for the female riding camel to get to its feet, and, catching its urine in a small dish, she washes her hair with 302 515

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

it, *tebawwalat*. The camel's urine destroys the lice embryos, refreshes the scalp, prevents itching, and gives the hair a peculiar gloss. Then the girl takes a wooden comb with rough teeth on both sides, combs her hair, *temaššaṭat*, and braids it, *telemm râsah*. The hair above the forehead as a rule she does not plait, but merely trims, so that it hangs down freely, *ḳuṣṣa*, but she plaits the rest of the hair on the top of the head and above the ears into braids, *ḏwâjeb*, and makes two small pigtails, *'akṣa'*, of the back hair. Each braid ends in a small knot tied with a small ribbon. The braids are neither wound around the head, nor rolled. Long unplaited hair is called *ša'ar*, plaited hair being known as *žeḏâjel* (or *ḳrûn*). Trimmed hair above the forehead is *ḳuṣṣa*, *nâṣije*, or *ǧabhe*. Tresses: *žiḏle*, *'erf*, or *ḳrûn*. Short hair: *ḥawâf*, *berčem*, *ḳa'ḳûle*, *râs*, or *šûše*.

Long hair and long tresses are the chief ornament of a woman, and every youth longs to marry a girl or woman thus adorned. The older men do not care for the long hair and advise the youth: "Amuse thyself with a short haired one, if thou canst not get a girl whose tresses are ornamented with coins; *telahha' bumm šûše ilja mâ tǧîk al-manḳûše*."

Nearly all women are tattooed on the lips, cheeks, nose, forehead, breast, around the breasts, and on the belly. This is always done by a gipsy woman, *nûrijje*. First the gipsy pricks certain patterns into the skin, then dips the needle in indigo and transmits this dye into the holes. After this operation she binds the tattoed part of the body, and not until the seventh day is past are the bandages removed, when the spots are washed. The pictures thus produced, *daḳḳ al-wšâm*, generally circles and triangles, are supposed to enhance the maiden's beauty, *min šân zerâfa*.

Both men and women wear on their bare bodies a belt plaited from five thin strips of gazelle leather, the men's being called *ḥaḳw* (or *sebte*), and the women's *barîm* (or *rusejni*). Persons not wearing this belt are named *ma'w* or *aslat*. The Rwala buy the *ḥaḳw* from the Ṣlejb, usually for a quarter of a *meǧîdijje* (22½ cents).

MEN'S CLOTHES

The main dress of the men consists of a white shirt (*ṯowb*) reaching to the heels, with broad sleeves ending at the wrist

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831x 539x

The pure-blooded bird knows how to trot both in defense and attack before he is able to use his reason.

10. I said, 'Ah! What a word has reached my heart, which has rebelled,
For my soul's mate has given me to drink snake poison.'
11. But since the day when she beckoned twice to me with her fingers
The full moon [of my bliss] has reached its zenith.

The poet was an unknown Šarâri; the narrator, Mas'ûd aṣ-Ṣbejḥi, who accompanied me on my journey toward the oasis of Tejma'. The poet wakes up towards the end of the night between the twelfth and the eighteenth days of the lunar month; noticing lightning above the high hills shutting in the horizon, he asks his comrade to saddle the she-camels, and both then ride as fast as possible over the plain. The fast gait of his animal he compares to the mad gallop of a terrified ostrich and thinks of his sweetheart, who caused him much grief at first but later much gladness.

Verse 3. *Zôr* is the spot in the middle of the lower part of the breast, on which the kneeling camel leans against the ground. When kneeling, the shins of the forelegs touch the *zôr*. To "remove the *zôr* from the shins of the forelegs" means to induce the camel to rise and start. 4. *Reḳârîž ḳâ'i* are plains [133] covered with coarse sand, where mirages may often be observed, mostly at noon. *Raḳrûḳa* is a plain covered with weather-worn débris; *ḥamâd*, a plain covered with hard gravel and much flint. 5. *Šeḍa'* means any kind of a spook; it is frequently seen [825] by the animal alone and is supposed to be especially fond of the taste of brains. 9. *Ṭard* are the movements of attack [231] and defense of a horse in a fight. It takes some time to train a horse to the *ṭard*, while a pure-blooded male ostrich knows it long before he can use his reason, *ḳabl jâ'i*. 10. *Šerîč ar-rûḥ* is a sweetheart. 11. The poet's soul was comforted when his beloved gave him the longed-for sign.

In Praise of a Sweetheart's Kinsmen

Hala hala jâ 'arab farḥân
jâ marḥaba bdâbel ar-rîži
w-ahl az-zêne mâ hom šerdân
ḥamâjeten lil-mesâwîži

231 three years of the she-camel's life are called *ğlûs*, the different years being known as the first *ğils*, *awwal ğils*, the second and the third *ğils*. In her tenth year a she-camel is known as *nuṣûf* (without a plural), and this name she retains to her twentieth year; from then until her death she is a *fâṭer* (pl., *fuṭṭar*).

Young she-camels between their first and eighth year o age are commonly called *bakra* (pl., *abkâr*); between the sixt and tenth year, *fetijje* (pl., *fetât*).

Young male camels for the first six years, until thei eye-teeth, *nîbân*, become fully developed, are called *ḳa'ûd* (pl *ža'dân*).

From his sixth to his twentieth year the camel is calle *ğemal* (pl., *zeml*, *zwâmel* or *zemâjel*) and from his twentiet year to his last day, *herš* (pl., *hereša*).

A good she-camel has small ears pointed like a spea blade, *eḏânaha miṯl al-eḥrâb*; eyes shining like red coal *'ajûnaha miṯl al-ḫalâṣa*; a neck arched like the stalk of date bunch, *ruḳubatha miṯl al-ğerîda*; the shoulders are mus cular, *'aẓûdaha mubramât*; both the breastbone and hoof small, *zowraha w-ḫaffaha ṣaṛîr*; the shoulder blades bulging *nâbijet al-menčeb*; the axillae, *obṭaha*, the lower rib borders *ṭafḥ aẓ-ẓlû'*, and the chest, *ğifšer*, are broad; the thighs finely shaped, *zênat al-fḫûḏ*; she is narrow in the loins, *ẓâmerat aṣ-ṣulb*, and the hump is exactly above the abdomen, *senâmaha markûz fowḳ sirraha*. A hard and therefore erect neck, broad breast, arched ribs, and a bulging hip covered with flesh are likewise signs of the good qualities which a she-camel should have.

The camels are variously colored, the Bedouins having a special name for each shade.

●[825] They dislike white animals with some black hairs, *zerḳa*. Calves of this color are generally killed. Those that are not killed are sold to the settlers but never used for breeding.

Pure white is the most favored of all. A white she-camel is called *waẓḥa*. Up to ten heads the plural, *wuẓuḥ*, is used; for a larger, indefinite number, *maṛâtîr*. If the brows and the tail of a she-camel are also pure white, her name is *waẓḥa rḫama*, but if she has black hairs there she is called *waẓḥa mukaḥḥala*, and if she is creamy white all over, *waẓḥa ṛaṭra*. A white she-camel with a shade of pink color is known as *šaḳḥa* (pl., *šiḳḥ*); if of rose tinge, *šaḳḥa' mṛara'*.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

A light-brown she-camel is known as *ḥamra* (pl., *ḥumr*). 231
If the forelegs are a shade lighter, she is a *ḥamra ḥağla'*; with lighter spots on the breast, *ḥamra zṛaba'*. A bright brown she-camel without a shade of another color is called *ḥamra damijje* or *damûn*; if the hair around her jaw and nose is a little darker, *ḥamra dṛama'*.

An animal of yellowish color is called *ṣafra'*. If the color recalls *dibs*, or grape sugar, she is known as *ṣafra' dabsa'*. That colored like roasted coffee beans is *ṣafra' ḥabbet al-ḳhawa*; when of a still darker shade, resembling coffee already made, she is called *ṣafra 'abâdijje*.

An ash-gray she-camel is known as *ša'la* (pl., *ši'el*).

Malḥa' is a black she-camel; if glossy like a raven she is a *malḥa ṛurâbijje*. A *malḥa ḥaṣṣa* has hair of the same color but curly. No more than ten heads are designated by the words *milḥ* or *meğehmât*; for larger numbers, *meğâhîm* is used.

The Bedouins give each she-camel a name according to [552]
her real or alleged individual qualities, *asâmi-l-bel bwuğîhah*. For example: Ṭâfḥa, Ṭajjâḥa, Šarha', 'Ağla', Ḥarûfa, 'Awğa', Balḥa, Rîma, Bwêẓa, Ša'êla, 'Alja', Duḥejna, Mlêḥa, Saḥla, Ṛabša, Ṭamša, 'Ejda, Ğerîda, 'Amra', Sa'fa, etc.

Each animal bears a mark, either branded or cut in, of [422]
the tribe and kin to which it belongs, *wasm*.

Pure white she-camels the Rwejli likes the best of all. 825
Although he knows that he cannot use them on a dangerous 231
trip because of their color, which makes them conspicuous to the enemy at a great distance at night as well as by day, and although he also knows that every robber or raider prefers the white animals to all others, nevertheless he continues to breed them. It is as if he enjoys playing with the danger threatening his favorite animals, and, the greater the risk, the more white she-camels he wishes to have. As long as he has less than ten he calls them *wuẓuḥ*, but when his little herd has grown to eleven he uses the word *maṛâtîr*. A herd of white 422
she-camels is generally owned by the whole clan under the 471
control of the chief, and every animal of that color captured in a raid is added to it. As soon as the number of the *maṛâtîr* has reached a hundred, a second herd is formed. The *maṛâtîr* 231
are the pride of both the clan and tribe, especially if the herd 556
has not been captured by the enemy for the past fifty years. Then it is called *al-'eli*, it is talked of in the whole desert, and the bravery of the clan that owns it is praised by all,

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER XII

HORSES

The Bedouins assert that no horses were created by Allâh in Arabia. According to their tradition they brought their first horses from the land of the settlers whom they raided. In the inner desert the horses have no place and would perish, did not the Bedouins look after them better than they look after their own children. A runaway horse cannot live long in the desert, while a camel will persist even without a man. Horses are of no economic value but serve merely as weapons for the getting of booty and influence. For this reason they are called *al-murnijât*, the enriching. It is said that the mares' bellies contain treasures and their backs help to win power, *al-ḫejl buṭûnahen kanz wa-ẓhûrahen 'azz*; for they give their owner colts which can be turned into money at any time, and it is much easier to make or repel an attack on horseback than when mounted on camels. The more horses a tribe has, the more feared it is by its neighbors and the greater its power. But successes gained on horseback are not lasting. The defeated neighbors unite for revenge, and soon both the riders and horses are annihilated. Hence the saying: "The horse reins are snakes, and death dwells on their backs; *al-ḫejl ersânahen ḥajûja wa-ẓhûrahen manâja*."

HORSES OF DIFFERENT KINDS

The Rwala classify horses[10] as common ones, *kdîš* (pl., *kudš*), and thoroughbreds, *aṣîl* (pl., *aṣâjel*). The common horses are not kept in the desert. Of the thoroughbreds they raise for the

[10] The different parts of the horse (Fig. 49) are called:

1. *'arnûna*
2. *minḫar*
3. *borṣom*
4. *'alema*
5. *mâakkam*
6. *ḫomak*
7. *warîde*
8. *ǧubba*; in the middle, *aṣ'ed*
9. *ḫuṣṣa*
10. *maddmaṣ' al-'aja*
11. *'aja*
12. *ḫeǧrat al-'aja*
13. *iǧen*
14. *garyûr al-iǧen*
15. *fd'âs*
16. *ma'âref*
17. *rukuba*
18. *ḥâreš*
19. *abâher*
20. *ǧahr*
21. *mṣammaṣ*
22. *ǧaja'*
23. *'okrat aṣ-ǧil*
24. *sebîb*
25. *faḫaḏ*
26. *ṭafne*
27. *'arkûb*
28. *krâ'*
29. *dejd*, udder; *ḫâr*, teats
30. *surra*, *sirr*
31. *baṭn*
32. *ǧamb*
33. *ḥâdele*
34. *krâ'*
35. *maḫṣan*

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

777 787 614 are avoided by the warriors when on a raid; their hospitality is accepted only when some of the warriors are ill or wounded. The Ṣlejb tend the sick carefully and carry them home when they have recovered or bury them when they die. When the raiders are tormented by hunger or pursued by the enemy they do not hesitate to seek help from the Ṣlejb, who are despised by them at any other time.

[492]

777 787 825 FIG. 55

FIG. 56

FIG. 55—A horse bridle, *ʿanân*.
FIG. 56—Horse fetters, *ḥadîd*.
(See p. 378.)

Animals also have their bad and good signs. The fox, *al-ḥoṭejni*, especially is an object of the most careful observation by the Bedouin. If it halts on catching sight of the raiders and looks at the troop from both the right and left side, they know that they need expect no mishap but will return with rich booty, *fowd w-salâme*. A similar omen they see in a pure white mare when she breaks loose and, holding her head high, prances in front of the raiders as if leading them. When a hyena jumps out suddenly from its den and starts to hop at the head of the troop as if showing them the way, *ḥaṭam ʿala-l-ṛazw*, they begin to urge on their camels joyfully, believing the beast's appearance to be a sure sign of booty. Two ravens flying above raiders from one side to the other cause the whole troop to shout joyfully: "Two ravens and a good omen! *ṛurâbên w-fâlen* [pronounced *fânen*] *zên*." A rich booty is to be theirs without doubt. Other good signs are a sorrel with a white spot on its right foreleg; a white camel; a white ass with a dark bluish stripe on its shoulders, *ḥmâr ḥaṣar* or *ršejdi*; and a greyhound bitch, *sleḳa*. A long poisonous snake, called *dâbb*, when found during some serious undertaking is killed and thrown into the air. If it falls on its back in such a way that its white belly can be seen, the omen is favorable. All animals which are considered good omens are called *aṯ-ṯlejḳijjât*.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

777 *ǧenûs al-ḥurmat al-halba' w-ar-raǧol al-melûs*, as both are the
787 cause of various mishaps! A Bedouin who marries a person
that is quarrelsome and censorious, *al-ḥurmat ad-da"âja w-an-*
826 *na"âja*, is never prosperous but will always be unhappy, both
828 he and his children. A scolding woman wishes ill to her op-
789 ponent in the following sentences:

"Sab' hal-waǧh. May [a wild beast, demon] tear this face!"

"Sa'an jasba' haš-šâreb. May [the demon] utterly tear up this mustache!" *Šâreb*, mustache, means man in general.

"Kow beh. Tekwú (or *tekû*) *bak.* Burn him! May they burn thee! [Mayest thou become so ill that] red-hot iron must be applied to thee!"

"Ḥamdet ar-riḥ. May the breeze of thy good fortune cease to blow towards thee!"

"Ṛâjbt as-sa'ad. May success be far from thee!"

"Ḥejb as-sedd. Mayest thou be disappointed in thy most secret wishes!"

"Mout an-nár. Mayest thou go to hell after thy death!"

"Allâh jil'an zên hal-hdûm alli mâ hi 'al-ádmi mâr 'ala 'ûd aš-šǧara. May Allâh curse this fine dress so that it will not garb a man but the stalk of a perennial!" This means that the person dressed in that suit is, for lack of success, to dry up as the stalk of a perennial dries up when there has been no rain for several years.

777 In making agreements the Rwejli must be very careful.
675 If he agrees with his comrade that they will help each other faithfully in both good and bad days, *'ala-z-zên w-aš-šên*, he must not change the order of the words and say *"'ala-š-šên w-az-zên,"* if he would not bring bad luck upon himself.

777 If a sorrel horse escapes from a raider and, dragging its
●825 rein, runs about in terror in front of the troop, the other
492 riders try to drive it aside with their spears, shouting: "May Allâh forgive thee! *Semḥeč* (or *Sebḥeč*)." They know that it brings bad luck to them, yet they will not kill it as it deserves and therefore cry *"Semḥeč,"* instead of *"Seb'eč*, May He destroy thee!" A sorrel with a white spot on both the right and left hind leg is called *mšaželbe* because it throws its rider frequently. A mare who scratches with her forehoofs continually will ruin her rider as surely as a wife who cannot keep order, *al-faras al-ḥarrĉṭa w-al-marat aš-ša"âṭa* (or *šarrâṭa*). A camel with a curly spot on the root of her tail, *'aḳer-*

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

bân, must not be taken on a raid or war expedition, for her rider would come back without booty. 777

Should the raiders on their march against the enemy meet a flock of goats or sheep, they halt until the animals pass. If they rode through the flock, they would cause their own defeat, for the enemy would scatter them in the same manner as they had scattered the goats or sheep. Whoever sights a solitary white gazelle, *ẓebi*, must not mount his mare for some time, for she would stumble under him, *taḳanṭar* or *taḳanṭa'*, and he might hurt himself and thus meet with failure. A black dog, *mballam*, should be killed at sight, as the fiend is hidden in him and thus brings the Rwejli bad luck. The flesh of the wild swine which roam especially in the Sirḥân depression or, according to the Rwala, in al-Wâdi, is enjoyed by the Bedouins, who know nothing of permitted or forbidden food; pork fat they use in healing both wounded men and animals, but they hate to meet a wild swine when starting on a raid or on any other undertaking, because it brings bad luck. When a solitary raven or a *rḫama* vulture is seen flying above the raiders, they shoot at it, crying: "May Allâh destroy thee! *Sab'ek* (or *Sab'eč*)." They fear that if they did not kill the birds they would feast on the bodies of the fallen. If a raider's rein breaks, he should return at once. The commander of an expedition must also turn back if he seats himself on a saddle wet by rain. A broken rein means that the mare will run about freely after her rider has been thrown from the saddle, while a wet saddle reminds one of the commander's blood flowing down it. When a camel or a mare returns home stained with the blood of her slaughtered rider, she is generally sold to another clan or to the settlers, as the kin of the fallen man abhor riding an animal over which the blood of their kinsman has been spilled.

825 ●

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[262]

[757]

[761]

DREAMS AS OMENS

Much importance is attached by the Rwala to dreams. During sleep a man's soul moves among spiritual beings from whom it can learn all things hidden from men, whether of the past, of the present, or of the future. In most cases Allâh is appealed to by the Bedouins to send them dreams concerning their return from an important undertaking, *ḥelm m'âwdi*. Such dreams Allâh grants especially to the commanders of

787

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2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

nâmha killaha w-min nâm kill al-lejl haḏâk habîl." Sleep during the hot midday, *ḳajjalna*, or at sunrise, *ṣaffarna*, is preferred to the night sleep. This is also the time when the animals are allowed to rest. 513

Women and girls are in constant danger from the male spirits. If a girl, especially a pretty one, falls asleep in a locality inhabited by the spirits, she is approached by a male spirit, who has sexual intercourse with her yet without violating her virginity. Should he succeed in that only once, the girl cannot resist him ever afterwards. He compels her to leave her tent at night and to come to a place selected by him. Such a woman or girl must not marry; should she do so voluntarily the spirit would torment her still more, and if she is compelled to marry the spirit would attack her husband. 776 833

Me'zel eben 'Ekla' of the Mwâhîb married a pretty widow, a relative of his, who was dominated by a *ǧânn* and was therefore unwilling. When on the wedding night he approached her, the *ǧânn* seized him by the throat, throttled him, and then threw him out of the tent, threatening him with death should he dare to approach her again. Such a husband expelled by a spirit is called *menḥi*. But a spirit can never beget children by a woman, as spirits never have any children at all.

The wells of the watering place of Lîne are very deep, hewn in the rock spirally, and have smooth walls. According to a Bedouin tale, a chief's pretty daughter was often molested at night by a *ǧânn*. When she complained to her father he lay in wait for the spirit and finally caught him on the night of *as-sarra*, or of the dark of the moon. The chief tied the *ǧânn* both hands and feet, seated him on the rocky plain of Lîne, and commanded him to keep on circling around until his posteriors should dig a well with spring water in the rock. The *ǧânn* began to do as he was bidden, his back grinding out the rock and his head pressing up the sand, which was changed by his sweat into a thin dough. Yet no sooner had he deepened one well that the chief made him dig a second, a third, and so on, urging him on with the words: "Soften the rock, soften the rock, and change it into dough! *lîni lineh w-erdih 'aǧine.*"

Not long ago some travelers, *rab' aṭ-ṭrûš*, rode by the impassable crags of al-'Afâjef in the deep depression of al-Ka'ara. Below a hillside there a hedgehog, *ḳunfud*, of extraordinary size was warming himself in the rays of the sun. 776 825

776 825 Dismounting, one of the travelers caught the animal and put it into his empty saddle bag, intending to kill and roast it at their next halting place, as the hedgehog's flesh is regarded as having a very savory taste. But before long they heard a female voice crying: "O Manṣûr, O Manṣûr, where art thou?" Turning around they saw an elderly woman running after them, repeating the call. Finally the hedgehog's voice was heard out of the bag: "Manṣûr lies curled up in a small bag, *al-manṣûr bwasṭ al-ḫurǧ maṣrûr*." This frightened the riders so much that the man with the bag threw the hedgehog on the ground, and the animal, instantly changing into a man, ran towards the woman.

One Ĝirân walad Dḫejjel found near al-'Afâjef a solitary sheep. Thinking that it had gone astray from some flock in the neighborhood, he tried to catch and bring it to its owner. A lost animal of this kind is called *ḫuwâr*, and its finder receives a reward for returning it. But our sheep was not a *ḫuwâr* at all but a sheep from a *ǧânn* flock, for it ran into a steep crag where there was not the smallest opening and disappeared in a second.

Old ruins also are favorite hiding places of the *ǧinn*. There they either live in the shape of long snakes or else they enter snakes' bodies, *maskûn*, and dwell there permanently. Therefore whoever kills a snake among old ruins makes the spirits his enemies. But should he roast and eat such a snake, he would bring the spirit into his own body and become possessed. On the other hand, in the wide, level desert where the spirits never live, any long snake can be killed and eaten with impunity.

In the great church in the ruins of ar-Reṣâfa there lives — according to the Rwala — a long, black snake, *dâbb*, with the head of a goat and a white spot on its forehead. The oldest Bedouins say that it is very old and relate that the same serpent had been known to their forefathers. It fears nobody, probably knowing with what fear it is regarded by the Bedouin population of the whole neighborhood.

Near the well of Wâḳṣa, south of the oasis of Tejma, a treasure is said to be guarded by a *ǧânn* in the shape of a *dâbb* snake.

In the castle of al-Ḫafâĝi, formerly owned by the Âl Aḥejẓer or Eben Aḥejẓer kin, the Rwala claim once to have seen a long snake or dragon with a human head, bird's feet, and lion's back, which did not stir even when they came close to

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

it. This calmness so terrified the curious Bedouins that they instantly took to their heels.

In the *šeʿîb* of al-Čaʿči which opens into the valley of al-Člâbât stands a large boulder facing eastwards and entirely covered with curious marks. This boulder is a place of pilgrimage for the *ǧinn*, who gather there in the end of May to kill their sacrificial animals. They were seen performing these rites by the Ṣḳûr clan subject to the chief Eben Haḍḍâi.

At aš-Šubejče there are a few large black boulders said to be inhabited by *ǧinn*. Close to them yawns the opening of an ancient well from which they water their herds.

In the neighborhood of Ǧâwa and Ǧennâwa lie many boulders shaped like cows. A long time ago the *ǧinn* kept a herd of cows there, which pastured on grass grown on firm soil as well as on the *rimṭ* and *ṛaṛa'* thriving only in sand. Allâh, however, forbade them to raise cows and transformed the cows into boulders. *Ǧâwa w-ǧennâwa behen ḥaǧarât loun al-baḳarât bên ad-dimṭ w-ar-rimṭ w-al-ṛaṛa'.*

Near the ridge of Lâha the *ǧinn* have an underground village; also near Bâjer and al-Mwejsen.

In the wide level desert delightful music may often be heard and pretty girls seen coaxing the traveler to join them. But woe to him who succumbs! The girls will tickle him to death, suck out his blood, and devour his flesh. As my companion, Blejhân, related: "Once I went with three of my comrades on a marauding trip, our goal being the pastures of the Sirḥân tribe at the southern foot of the Ḥawrân. When already near our destination we were surprised in a deep gully by a strong troop of our enemies of the Ṣḥûr tribe and were scattered in several directions. I luckily got out of the volcanic rocks into the level Ḥamâd desert, where I rested at night, squatting by my camel and filling my short pipe, *sebîl*. Some days before, it had broken in the middle and I had repaired it by replacing the stem with a piece of bone and tying it to the bowl with a strip of leather. A pipe thus mended is called *bûz* or *barbûzt as-sebîl*. Having filled it with tobacco, I wrapped my head and the pipe in my cloak, so that the sparks flying from it and the smoke could not be seen from a distance; *tarâmaṭṭ bel-'aba' 'an barbûzt as-sebîl lâ tenšâf*. Suddenly I heard a sound as if somebody were running in front of me. Raising the cloak a little, I looked round but saw nothing and thought it might have been a wild beast, a wolf perhaps. Some

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701 and cannot be claimed by the commander. If a horse owner
727 who has formed a partnership with a camel owner captures
425 only one she-camel, he keeps her, giving his partner six *medjidijjât* ($5.40) in compensation. If he captures a horse, he gives his comrade a she-camel from his own herd; otherwise the first captured she-camel is always his, while the second, *'ajde*, belongs to the partner. But when everybody takes booty on his own account he must mark the captured she-camel in such a way that she may not be taken by someone else. Usually he makes her kneel and fetters both her forelegs to prevent her from running away. A she-camel about which two raiders are in dispute is called *rubâda*.

If the commanders of a raid agree to share the booty obtained by all, *jetaḳâsarûn*, they begin by counting the participants. If one of the leaders has many and another only a few men with him, the latter is given more, so as to equalize the strength of all the troops. The booty is divided equally into as many parts as there are leaders; these take their share and apportion the rest among their men. Demanding a head rope from each man, the leader lays these ropes over his left arm and, walking among the captured animals, hangs one rope after another around their necks. Every one then takes the she-camel with his head rope. The remaining animals are divided in the same manner. Should there be more participants than captured camels, the *'âḳid* divides them arbitrarily. As a rule he takes into consideration how much booty has been taken by the men individually or the fact that some of the men may have lost camels of their own. The manner of getting booty and of its division should always be agreed on before the raid, to prevent trouble afterwards.

721 When all the men taking part in a raid assemble, the leader informs them whither they are bound. After midnight two or three men on horseback are ordered to ride ahead in order to examine the country through which the expedition has to pass as far as their next night's rest. They are called *'âjis* (pl., *'ujûs*). As far as possible they should have white horses, because white means success. Their duty is to find the tracks of Bedouins, to look from hilltops for camps, grazing camels, and troops of riders, and to examine the neighborhood of the next night's stopping place with regard to water and pasture, etc. If they sight a troop of riders or if they find neither water nor sufficient pasture near the spot

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Filled with joy, Ḫalaf rode to his tent, branded the camels with his mark, and let them be driven to pasture. But soon afterwards Fâjez, ignorant of Ḫalaf's stratagem, sent a slave to demand the animals. Ḫalaf, of course, sent back the answer:

"The *zwâmel* are mine. Eben Ǧandal gave them to me."

The slave asked: "Which Eben Ǧandal?"

"Ǧed'ân eben Ǧandal."

On hearing the message, Fâjez inquired of his wife and, learning what had happened in his absence, let Ḫalaf have the camels with the words: "A gift of Eben Ǧandal knows no *menn*."

A camel presented by a man to his divorced wife belongs, with all her calves, to the divorcee exclusively. Neither the husband's nor her own kin can lay any claim to her. She can give or sell the camel to whomsoever she wishes and spend the money received for it without being responsible to anybody, for she is the sole owner of that property. *mâ leha šerîc ill-allâh.*

When a Rwejli dies, leaving a widow with a baby daughter, his kin takes his tent as well as his camels. The widow goes back with her daughter to her own kin. From the price that had been paid for her she gets a she-camel, *ba'îr*, which also belongs to her only. The little daughter remains with her till she grows up, returning then to her father's kin.

If a Rwejli leaves two widows with little boys, his property is divided temporarily between both widows to enable them to bring up the boys. At the sons' maturity the estate is divided among them according to law, i. e. the first-born is given one camel more than his brothers. This male or female camel is called *nefel*. The tent and the saber belong, as is the Arab custom, *farâjeẓ al-'arab*, to the youngest. The gift, *neḫille*, which the boy receives on his circumcision is his own property, which he shares with nobody.

A short time ago a Rwejli died leaving two widows, each of whom was suckling a baby boy. Ḫalaf âl Iḍen, who became their guardian, *wâṣi*, gave one widow both the tent and all the camels, letting the other go empty-handed with her boy to her kin. When the latter complained of this high-handed action to Prince an-Nûri, he ordered the estate to be divided between them equally, as required by the Bedouin law, *farâjeẓ al-'arab*.

If after the father's death his sons also die, the widow's